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THE TEMPTATIONS OF THE MINISTRY

Dr. Harold Pattison

Great duties mean great temptations and hence the minister of Jesus Christ must expect to meet and must determine to conquer the giant temptations which will battle for his soul. Of course many of a minister's temptations are those that are shared with men in other walks of life. And we are to remember, too, that a minister's temptations will differ with the minister. What is one man's meat is another man's poison. Every minister will have his own special temptation.

As we face our task we must, therefore, face our temptations, and our comfort is that though we may not share all the powers of the First Great Preacher, yet He shared all our temptations. "He was tempted like as we are." Heb. 4, 5. The life of Jesus was largely made up of temptation. His ministry began with the temptation in the wilderness and ended with the temptation in the garden. And He said toward the last to His apostles, "Ye are they which have continued with me in my temptation." Perhaps we cannot do better than consider the three great temptations which assailed our Master and which are sure to assail us in various forms and guises as we endeavor faithfully to follow His footsteps.

I. And first of all He met the temptation of the wilderness. This was the temptation to turn the brown flat stones of Palestine into the flat cakes of bread of the country which they suggested. Jesus was desperately hungry. How sorely those stones tempted that hungry man. This was the temptation to use His power for personal advantage. He who ever so freely used that power for the healing and good of others, ever refused to use it for His own profit and comfort.

This is the temptation of immediate necessity. Its modern name is materialism. And how the modern minister feels it! The average salary of Protestant ministers in the United States is $663 a year. No wonder the minister is constantly tempted to regard the pecuniary advantages of vacant churches with increasing interest. Many a man who entered the ministry with no thought of salary at all, ends his ministry with salary as his guiding star and his largest inspiration. It is easy to slip almost unconsciously into unworthy views of the ministry. The ministry is a great calling but a poor trade. That man has yielded to temptation who has come to regard it as a profession and not as a vocation.

Had Jesus yielded to this temptation to use His mighty and peculiar powers for Himself He would have forfeited His greatest title—"The Son of Man." To yield would have been to deny that He was in any true sense our brother. To yield meant to use for Himself powers which His fellows could not use for themselves. To yield meant, therefore, a lost sense of brotherhood. There is a real danger here for us all. It is often charged that the minister loses contact with other men. Therefore, be interested in what interests your people. This can be done only by sharing on equal terms their life.. How little some ministers know of life is often shown in their sermons which are apt to be tinged with poetic justice rather than with the grim knowledge of actual facts. Keep alive by every means within your power the sense of brotherhood toward your fellows. In the best sense of the word, be a mixer. Be human. Never allow the study to rob you of the knowledge of the real facts of life with which your fellows are daily coming in contact in the market place and the street and the home.

This temptation of the wilderness was a temptation to Christ to get bread without work. We do well to remember the words of George Matheson, "Without the necessity of work mankind would faint for want of interest. . . . To make stones into bread would ere long make hearts into stone." Bread without work spells in modern letters laziness. You will be tempted to preach old sermons when you could write new ones or to write sermons when you ought to be paying calls. There is nothing more plausible than laziness. Dr. Jefferson calls laziness the foremost of the demons.

The temptation to laziness comes to a man as he writes his sermons. Happy the minister who remembers the motto which Rudyard Kipling is said to have carved on his desk, "Oft was I weary when I toiled at thee." Inadequate preparation for the pulpit is seen in dulness. No amount of nervous energy in the pulpit can long disguise slovenly preparation. Alexander Pope, finding himself forced to listen to a preacher of this kind, wrote on the fly-leaf of a prayer-book:

> "I whisper, gracious God,
> What have I done to merit such a rod;
> That all this shot of dulness now should be
> From this thy blunderbuss discharged on me?"

"It was the conviction of the Hebrew sages," writes Dr. Jefferson, "that idleness is ruinous and that if a man prefers ease to labor his poverty will come as a robber and his want as an armed man. The robber has already taken many a clergymen and the armed man is on the track of many another." Shun intellectual indolence as you would the devil. Spur your mind by the reading of good books and by the comradeship of men greater than yourself. Never lower your ideals for your sermons. To accomplish this will require your best energies and highest endeavors.

In parish visiting many a minister will find another of his wild beasts of the wilderness. Not only the paying of special calls to the sick and those in trouble, but also regular calling upon the entire parish, is a prime requisite for best results in the ministry. The neglect of calling is an insidious form of laziness which will be a special temptation to the intellectual preacher. It must be done, however. Even in the largest parishes it is possible for the minister to call at least once every year on every member of his church.

Yet another appeal which laziness will make is seen in busy idleness. Puttering is a good word to express it. This is an arch enemy to the minister's highest usefulness. While attention to details is essential to ministerial success and very largely a minister's sincerity will be shown in attention to such details, yet beware of puttering. "My imagination," said Charles Dickens, "would never have served me as it has but for the habit of com-

monplace, humble, patient, daily, toiling, drudging attention." What we mean by puttering has been put in another way by Dr. Nehemiah Boynton, who recently declared that "the great danger for most ministers is that the development of the church's subsidiary activities will transform the pastor's study into an office." Then, too, it is important that we should all know exactly how to treat certain foes to regular work who are apt to appear during study hours. The minister should rigidly exclude himself during the morning from all calls except those that represent people in very serious and immediate trouble. To all such the door should always be wide open. The minister must follow the Biblical injunction to put first things first. "The crime which bankrupts men and states," as Emerson said, "is job work; declining from your main design to serve a turn here and there." Ministers sometimes complain of overwork. As a class they are not overworked. The trouble with many ministers is put thus by one whose long continued service proved that he practiced what he preached, "It is the want of method not the excess of toil breaks down a clergyman."

There were no witnesses to this first temptation of Christ. He was alone in the wilderness. The temptation was natural because He was human. The minister has no time clock that he must punch, no one except God knows how he spends much of his time, and because of this very fact temptation for him is a very subtle and plausible thing. The devil comes to him so often, not as a demon in black but in the guise of an angel of light. Jesus resisted His first temptation thus: "But He answered and said, It is written, Man shall not live by bread alone." These were the words which startled the wilderness and proclaimed Him the Savior of the World. And these are the words which will startle this generation also. It may seem strange at first that Milton made Paradise Regained turn on the temptation of Christ rather than upon Calvary. But Milton knew that as Adam lost Paradise by consenting to eat that which was good to eat but wrong for him because God had forbidden it, so Christ regained Paradise by refusing to eat that which was good to eat but wrong for Him because He had come to be one with us and to be made "perfect through suffering." Temptation means trial and trial means growth and strength, as every boy who works in

the gymnasium knows. Christ was made strong by the power of resisted temptation until at last, like Atlas, He could bear the whole weight of the world upon His shoulders. "Man shall not live by bread alone." That word "alone" is emphatic. Keep clearly before you the one thing that took you into the ministry, for if you do not, "you will not be able to see the wood for the trees." The minister is no hired man but a servant of others for Jesus' sake. Like other men he has no right to eat bread without work, no right to use his powers primarily for his own personal advantage. Let him resist this first temptation as his Master resisted it and he will find the ministry "the noblest and most glorious calling to which a man can give himself."

II. The second temptation of Christ was the temptation of the pinnacle. The name of the first temptation is materialism, the name of the second is presumption. The devil has taken Him now up to the pinnacle of the temple. He has said to Him, "If thou be the Son of God, cast thyself down, for it is written, He shall give His angels charge concerning thee and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone." The whole force of this temptation comes from the fact that Jesus stands upon the pinnacle. Edersheim has described the scene: In the court below the crowd is surging through the massive temple gates at break of day. "See," says the tempter, "these people are only waiting to rally to your standard as the Messiah. Cast thyself down and the wonder of the miracle will win these people to yourself."

The temptation which here comes to our Lord is peculiarly a temptation of the city. It is the temptation to gain personal applause, to rely on ostentation. This temptation had destroyed many a would-be Messiah before the day of Jesus. It has destroyed many a minister of the Gospel since His day. It stands in contrast with the temptation of the wilderness. There were plenty of precipices in the wilderness, but the devil does not tempt him to cast himself from any of them. It was the temptation into which the Pharisees had fallen. Men are always demanding signs and wonders and he who will work miracles of display and dazzle men's senses, especially if he be a man conscious of unusual gifts, shall for a time attract followers to himself. But not even for popularity would Jesus lower His high

aim and abandon his ideal. It may seem at first that this is a temptation that will come only to a few. Some of us here may say, "Well, we are not pinnacle men." But whatever are our gifts we all know the temptation that comes to us to throw ourselves off from a high place. This is the reason why an iron fence is placed around the edge of Niagara Falls; and the reason why no one is allowed to climb to the top of the leaning tower at Pisa alone. Whenever a man finds himself on a high place he is apt to get dizzy and then comes the temptation to dazzle.

The temptation of presumption is the temptation to experiment with God, and this comes even to those who are not set high above the common lot. There is a vast difference between experimenting with God and true faith. Because of the little irritations and oppositions of a minister's life many a man has thrown himself from a pinnacle of usefulness it may have taken him years to climb.

Not only in dealing with his official bodies but also in the pulpit the minister needs to remember the advice of Josh Billings, "If you want to get along quick go slow." Though it is often needful to speak plainly concerning the sins of our fellows and bravery is always in place in the pulpit, yet remember that irritation is not courage. It is always cowardly to hit a man who can't hit back. The minister must sometimes mar the peace of his congregation and shock the sensibilities of pious people by attacking old traditions, but all virtues are apt to degrade into vices and no minister can ever do a great and lasting work without patience. This is a stupid world as well as a wicked one and its stupidity and wickedness will often tempt the minister to presumption. Remember more is won by reserve than by impulse. What sometimes passes for earnestness and dauntlessness in the pulpit, might more truly be called by another name. By all means have some means of relief for overcharged feelings, only do not discharge poison into your enemies, or even your friends, or even your wife. Ibsen tells us that while he was writing "Brand" he kept on his desk a glass with a scorpion in it. "From time to time," he writes, "the little animal was ill. Then I used to give it a piece of soft fruit upon which it fell furiously and emptied its poison into it. . . . After that it was well again." Something of that kind often happens to us ministers. By all means

get rid of the poison, for the laws of nature regulate the spiritual world also.

Let me speak a few words concerning chafing as applied to the length or brevity of your pastorates. Oliver Wendell Holmes remarked about clergymen, "The trouble is that so many of 'em work in harness and it is pretty sure to chafe somewhere." Or, in the words of the Spanish curate of Beaumont and Fletcher:

> "To have a thin stipend, and an everlasting parish,
> Lord, what a torment 'tis!"

It is very easy for a minister to become discontented with his surroundings. We need Paul's lesson to learn in whatsoever pastorate we are, therewith to be content. The city preacher at times longs for the country parish and the country pastor at times aches for the city pulpit. In every parish there are limitations but a minister wants to be on his guard against complaining and against restlessness. A minister who had remained more than forty years in one parish was once asked how this had been accomplished. "Very easily," he replied, "Whenever my parish wanted me to go I did not want to leave, and whenever I wanted to leave, my parish did not want me to go."

There can be but little doubt that the long pastorate enables a minister to do most for the cause and most for himself. Through it he gains the advantage of the "accumulations in his personality," as President Tucker terms it. There is nothing like a long pastorate to test and develop a man's powers and through the confidence which his people will give him with increasing years to know the truest and most lasting rewards of a minister's life. Any man who is not a fool can stay a long time in a parish under usual conditions if he learn the meaning of two words, namely, fidelity and punctuality. That quaint old genius, R. S. Hawker, placed over the front door of his vicarage in Cornwall a tablet with the following inscription:

> "A House, a Glebe, a Pound a Day;
> A Pleasant Place to Watch and Pray.
> Be true to Church—Be kind to Poor,
> O Minister! for evermore."

Temptation to cast himself from the pinnacle was a temptation to Christ to ostentation and all that that implies. "Woe, when all men speak well of you," were words that He spoke later.

Personal ambition, vanity and self-consciousness and all the infirmities of our own nature have a vital connection with the temptation of the pinnacle. All these things endanger the minister's manliness as well as his position. Had Jesus cast Himself off from that pinnacle He would have been crushed. So many a minister who allows himself to be flattered by his parishioners shall be flattened by the eternal laws of God, given not for a man to juggle with but to obey. Unlike other men the minister often does not get direct and wholesome criticism and no man needs it more. There is nothing like criticism to help a man to interpret facts and to know himself. This absence of criticism in time is apt to lead to impatience of any criticism at all. The minister does not hear what his parishioners say after the service. In this respect he is unlike the lawyer who is bound to hear a verdict from the jury or the physician who often gets his from the undertaker. We all are appreciative of a little praise now and then and in our ministry we will bless certain individuals who will be veritable comforters on many occasions. But while this is true and does a minister no hurt, yet he has to beware of vanity and conceit for the very advantages and duties of his position make him peculiarly liable to this form of weakness.

Beware of coddling. Never coddle yourself and never allow anyone else to do it for you. An old Scottish parishioner, summing up the three successive ministeries in his parish church said, "Our first minister was a man but not a minister; our second was a minister but he was not a man; and the one we have at present is neither a man nor a minister." In fiction the caricature of a "minister who is not a man" is very common—the parson Adams of Fielding, the Vicar of Wakefield of Goldsmith, the Dominie Sampson of Scott, the Chadband and Stiggins of Dickens, Mr. Honeyman of Thackeray and Amos Barton of George Eliot. Cowper sang of this popular conception of the minister—

> "Oh why are farmers made so coarse,
> Or clergy made so fine?
> A kick that scarce might move a horse
> Might kill the sound divine."

If the ministry is unmanly it is very largely the people's fault. Hosea (4, 9) said, "Like people like priest." We cannot do bet-

ter than quote what Phillips Brooks says in this connection: "I wish that it were possible for me to speak to the laity of our churches frankly and freely about their treatment of the clergy. The clergy are largely what the laity make them. It is not good that the minister should be worshipped and made an oracle. It is still worse that he should be flattered and made a pet."

In this second temptation of our Lord, the temptation to ostentation and personal applause and to presumption, we note how wonderfully he resists it: "Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God." Jesus clearly distinguished between tempting and trusting. The two words sound something the same but there is a world of difference between them. We have the right to trust God to bear us up when we find ourselves in positions of peril at the call of duty. We have no right to put ourselves into such positions when duty does not call us. Christ never believed that to trust God ever meant a confidence so absolute as to become a contempt of nature. Christ knew that God meant Him to use all ordinary means of self preservation. Whether the powers with which we are endowed be great or small we must keep within the realm of real spiritual influence. We must seek for truth instead of for signs; for power to lift and purify and not power to astonish and dazzle. The Bible never teaches men to presume upon God or to go beyond the bounds of moral sanity. Slave owners and rum-sellers and nations at war have quoted scripture for their own purpose. Scripture rightly interpreted never runs counter to our sense of right and wrong. There is quite as much yellow scriptural interpretation as yellow journalism. Whenever Satan quotes scripture to us let us be able to say, "It is written again." No minister has any right to think he will be fed by ravens as was Elijah, nor to neglect insuring his life for the benefit of his wife and family. "Cast thyself down," said Satan. Remember Satan cannot push us off. Jesus never leaped from the pinnacle until the voice that cried to Him was recognized as that of God and not of Satan, and then in the sustaining hours of the Cross we see how God did indeed give His angels charge over Him to keep Him in all His ways. As ministers of Christ we have need to say with the Psalmist, "Keep back thy servant also from presumptuous sins, let them not have dominion over me."

III. The third temptation of Christ was the temptation of the high mountain. From that high mountain He was shown all the kingdoms of the world and the glory of them and told by Satan if He would only fall down and worship him, "All these things will I give thee." This is the temptation to ambition and to compromise. In many ways we shall find that the last assault upon Christ is the most severe assault that any of us have to withstand. Satan holds his heaviest shot until the last.

Kingdoms for worship, that is the temptation, the gaining of moral victories by immoral or unmoral procedures, and triumphs for God by compromises with evil. Haaman went down under it when he bowed himself in the house of Rimmon. In the ministry are many husks of souls who have risen to the top not by their own weight but by their own lack of it. But they do not stay there long. They are like the chaff which the wind blows away. You will be tempted to fill your churches rather than to fill the souls of the people, to raise your salary rather than to deepen your humility, to do things for which the world will not criticise you but for the doing of which the world will be profoundly disappointed in you, though they will probably say nothing about it. Dr. Clough, the great missionary, felt this temptation of his Lord when, burning with missionary zeal, he almost immediately on landing in India won his way marvelously. Many of the high caste were attracted by his teaching. Then the low caste, the pariahs, began to come. He knew that if he allowed such to enter his church he would lose his grip on the high class. Cannot you imagine how subtle and plausible would be the reasons that would rise to his mind to give his attention to the high caste rather than to the pariahs? Yet had he done so the name of Dr. Clough would not have ranked where it does to-day among missionaries of the Cross. This temptation of Jesus was the temptation to take the short cut rather than the long way round. Christ has not saved the world yet. His way is the long way, the way of sacrifice and the way of God. Caesar and Napoleon and Alexander all listened to the tempter to take the short cut and all of them died with broken hearts. Nothing will make the ministry so utterly unsatisfactory as yielding to this spirit of worldly compromise. It will prove—

"the little rift within the lute
"That by and by will make the music mute."

Let none of us think that we shall escape this temptation. There is nothing wrong, of course, about ambition, but there is something vastly wrong when ambition is applied in the wrong directions. The very inspirations that took us into the ministry will at times make us excessively sensitive to this temptation, for, as Phillips Brooks says, "the times of bursting vision are the devil's hours and they are the hours of the Spirit, too."

Some time ago we endeavored to discover if the number of men leaving the ministry was larger than men who left the professions of law and medicine. I received letters on this subject from Dr. S. Weir Mitchell and Mr. John Milburn, the famous lawyer. It is almost impossible to get any figures that are reliable for such a comparison, but I am inclined to think that the ministry is not worse than law or medicine. But this is sure: a great many men do leave the ministry in the first ten years after their graduation and the second ten years after graduation sees the men of any seminary class mown down like wheat before the self-binders on Oklahoma prairies. It is the second ten years that most vitally tests the powers and purposes. The *New York Times* on May 4, 1913, showed by charts how the number of men entering the ministry in 1696 was larger than that of the men entering all other professions put together. By 1796 the number had shrunk to a third of the number a century before, and in 1896 the number had shrunk to half that of 1796. To-day only about five per cent of college graduates enter the ministry, while law, medicine, education, business and public service get the rest. Herbert Knox Smith once told me that the one thing that a layman most wanted to hear from his minister's sermons and life was "no compromise." "For," said he, "in my law office I am compromising six days of the week and on the seventh I want to see one man who won't do it." I commend a return to the spirit of the Westminster Shorter Catechism. "A hated old book it was to us," writes Sarah Stuart Robbins in "Old Andover Days," "dog-eared, tear-blistered, full of restraints, chidings and an infinite number of 'must nots.' Pity that we could not have seen then, as we can see now, that, understand it or not, it was

the stuff from which true men and women are made, the real old Puritan nourishment for sinew, muscle, and strong backbone."

The minister will often be tempted to envy and jealousy, which are the commonest sins among all men. Especially will this be easy to the minister who is conscious that he is having a very hard time of it when others seem to be having a very easy time.

Another sin to which the minister will be tempted is lying in various forms. President Tucker puts this after laziness as the greatest temptation of the minister. He will be tempted to simulate sympathy to affect an interest in his people which he does not really feel. He will be tempted in his preaching to commend standards which he himself does not even make a pretense of practicing. Readers of Newman will remember his powerful application of this same temptation to literary men in his fine sermon on "Unreal Words." And a man can lie by his manner as well as by his spirit. It is almost impossible for any man to be quite so pleasant and smile quite so sweetly on all and every occasion as is the manner and the smile of some ministers of our acquaintance. Deliberate lying is, of course, not often met with in the ministers of Christ, but as has been said, "A minister's environment has a tendency to develop in him whatever germs of unveracity preceding generations may have bequeathed him. So much is expected of him. His clock is expected to strike twelve on all occasions, and it is very easy for him to oil up the clock a little by the the use of adjectives and adverbs and oratorical fervor, as well as by statistics which have a peculiar power for conveying impressions that are not so."

Whatever else you are or are not, be sincere. "The heresy of heresies is to proclaim and urge upon others what we ourselves have not realized." God help everyone of us ministers to deal with our sermons as Whistler dealt with his pictures—"He would destroy any of his works rather than leave a careless or inexpressive touch within the limits of the frame. He would begin again a hundred times over rather than attempt by patching to make his work seem better than it was. No class of men are more tempted to be influenced by the atmosphere of their day than preachers. To-day this atmosphere is anti-supernatural. The danger is lest the preacher lose his message and his spiritual life lose its nerve." "For the preacher of the Gospels," writes John

Watson, "the first qualification is not that he be learned or eloquent but that he believe; and whatever be the case with other men he must believe with the marrow of his bones." The preacher must be a prophet or he is not a preacher. His sermons must be productions that would have been entirely out of place in a heathen temple. It was this spirit of no compromise that gave to us the Reformation and Protestantism. The preacher must be absolutely sincere. Temptations to insincerity will come to him because of the rhetorical temperament and through the dangers in emotional life. Nothing is so easy to be perverted as one's emotions. Almost unconsciously they become inflamed and unhealthily intense. This is the danger not so much of nervous prostration as of nervous elevation which leads to nervous depression, and will show itself in a sense of unreality while preaching as well as while engaged in the ordinary rounds of ministerial occupations.

I would remind you that cooks generally have small appetites. The reason is that they stand so close to the stove and inhale so constantly the odors of cooking that they are unable to take a good square mean when the time comes. Propinquity is the trouble. F. W. Robertson has told us that no man is in greater danger of losing his own soul than the Christian minister. He is called to speak the greatest truths and to handle the most sacred things so frequently that there is a mighty danger of undue and unholy familiarity. There is danger in the amount of talk that he is required to make. Jesus spoke of the salt that has lost its savor and Bunyon declares that he saw in his dream "that there is a way to hell even from the gate of heaven." Like "daily handled fire," even God's word may sear and harden the soul that handles it. The sublime ceases to be sublime when it is deadly familiar. The Bible ceases to be the Bible when it has become primarily a book from which we get sermons. The study has ceased to be the study when it has become too much of a workshop. This unholy familiarity shows itself in the deathly sin of professionalism. That minister has lost his commission who has lost the freshness and depth of the religious character of his work. It is an awful thing to become sounding brass.

Notice how Jesus baffled this temptation of the high mountain, the temptation of ambition and all that ambition carries with

it in danger of compromise and insincerity. "Get thee hence," He says to Satan. Literally the word is one that is spoken to a dog. He allows no second thoughts. Instantly and peremptorily He turns His back upon Satan even when later Satan comes in the guise of his great apostle, Peter. Such are some of the temptations of the ministry. "I saw Satan fall," said Christ. And God grant that we may see him fall as well.

Now the devil goes and the angels come. There are compensations that only the tempted minister who has been true can know. Oh, those ministering angels! Sometimes they will be a man's mother. Sometimes they will make their presence known by a touch on the shoulder from some parishioner whom we had least expected to give us aid. Sometimes they will take the form of a young business man looking us squarely in the eyes and telling us he has watched us and we have saved his soul.

Strength against temptation can be gained by the minister chiefly by "exercising thyself to godliness," or as Brother Lawrence has put it in the sub-title of his book, "The Practice of the Presence of God the Best Rule of a Holy Life." We have need of grace that can give as we realize God's presence. Above all things else, young brethren in the ministry, cultivate habits of devotion. Keep Saturday night safely, for there must be a preparation of heart as well as a preparation of head. Have all sermons and work out of the way by Saturday noon. Worship God in the afternoon in the open air, and in the evening by devotional reading and meditation and quiet prayer. I remember in my father's library a shelf which he called "the Saturday night shelf," and on which were placed all books that would be helpful on Saturday nights. More will depend upon that shelf and the use you make of it in your ministry than anything else. Standing before that shelf in the library let us part.

I congratulate you on looking forward to making men rich through "the unsearchable riches of Christ." God help us all "giving no offense in anything that the ministry be not blamed, but in all things approving ourselves as the ministers of God."

BOOK REVIEWS.

The Seer's House. By the Rev. James Rutherford, B.D. T. & T. Clark, Edinburgh. Charles Scribner's Sons. $1.25. Pp. 343.

This is the twelfth volume in a series of sermons entitled "The Scholar as Preacher." Earlier contributors better known than the author on this side of the Atlantic are Professors Gwatkin and Zahn, Dean Inge, Dr. Rashdall and Dr. John Clifford. "The Seer's House" rightly takes its place in such goodly company. The twenty-five sermons are manifestly the fruitage of a true preacher, possessing not only a rich spiritual nature but a well-stored homiletic mind. They are scholarly but never scholastic, and maintain always and everywhere their close touch with life. The method is usually that of brooding over a text until its wealth of truth becomes apparent, sometimes through the preacher's power of logical analysis, but more often through the fructifying meditation and imagination of the seer. The volume will repay the preacher's study and feed the thoughtful soul.

Henry Hallam Tweedy.

The Illustrative Teachings of Jesus. By George H. Young, M. A. The Fleming H. Revell Co. $1 net. Pp. 230.

The writer, who is the Assistant Professor of Rhetoric and Public Speaking at Colgate University, states that his purpose is "to present for popular use the central truths of Christ's important illustrations." These are divided into two great classes, those drawn from life and those drawn from nature. The four chapters dealing with the first group treat of the family life, the ethical and social life, the religious and political life, and the business life. The nature illustrations are grouped into three chapters, dealing with inanimate nature, animate nature and physiological nature. An introductory chapter discusses the salient features of Jesus' teaching. Each chapter begins with a brief discussion of the state of affairs in the time of Christ, comments upon modern conditions, and then proceeds to study Christ's

similes, metaphors and parables, stating the circumstances under which the writer believes them to have been spoken, and uttering a brief homily on the truth illustrated. The book is frankly popular rather than scholarly. To ministers and Sunday School teachers the grouping of the sayings and the applications will often be suggestive and helpful. At times, however, the treatment seems needlessly commonplace, and occasionally it is hopelessly sentimental, as in the story of the child who staked her faith in immortality upon the life of a flower, which she had planted on her mother's grave.

HENRY HALLAM TWEEDY.

What Can I Know? By George Trumbull Ladd, LL.D. Longman's, Green & Co., New York, 1914. Pp. vi+311.

Professor Ladd has been a very prolific author of philosophical books. For one reason or another his writings and the point of view he represents have not received much attention in recent discussions among the philosophers. Perhaps this is why he has begun of late to re-state in simpler form his principal philosophical doctrines. For example, the present volume, like certain chapters of the work, *Life, Knowledge and Reality,* published not long ago, attempts to popularize the ideas expressed in the earlier and more pretentious *Philosophy of Knowledge.*

Professor Ladd's position in philosophy, as was that of Lotze, by whom he has been deeply influenced, is moderate and conservative, as systems of philosophy go; and many good things could be said of the present work. The author is not likely, however, to succeed, in spite of his labored simplicity, in gaining the popular ear, as did his gifted Harvard contemporary, William James, by his daring originality of thought and striking directness and picturesqueness of expression. Perhaps the main criticism to be made against Ladd's philosophy of knowledge is that it is somewhat too realistic: it does not extend the field of *immediate* knowledge sufficiently to enable the thinker, when he comes to the field of *mediate* knowledge, to keep the safe middle path without falling into either agnosticism on the one hand, or an undue measure of dogmatism on the other. We are reminded of Bunyan's pilgrim: "when he sought, in the dark, to shun the

ditch on the one hand, he was ready to tip over into the mire on the other; also, when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch."

D. C. Macintosh.

The Truth of Christianity. By Lt.-Col. W. H. Turton, D.S.D., G. P. Putnam's Sons, New York, 1913. Pp. 636.

Perhaps the most remarkable thing about this book is that it is a work which has now reached its eighth edition, its thirtieth thousand. It is simply old-fashioned Christian apologetics. The facts of the universe are held to give evidence not only of a Creator, but of a Designer, so that the existence of God is reckoned as *extremely probable.* But if God exists, some special revelation to man, *attested by miracles as being genuine,* is to be expected. The Jewish and Christian religions, having been thus attested, are to be regarded as *probably true.* In fact, the truth of Christianity is claimed as extremely probable. The gospels were written, it is contended, by those whose names they bear, so that their stories of the resurrection of Christ and of other miracles are *probably true.* On this basis, supported by considerations drawn from the fulfillment of prophecy and from other sources, the truth of Christianity is affirmed.

When theological method becomes sufficiently scientific, there will be little need for "apologetics," and least of all for that well-meant mistake which bids the Christian support his practical religious assurance by making use of arguments which the modern scientist and scholar cannot honestly accept.

D. C. Macintosh.

The Holy Land of Asia Minor. By F. E. Clark, D.D., LL.D. Scribner's Sons, New York, 1914. Pp. 154. 12 mo. $1.

Students of the New Testament will enjoy a half-hour given to the impressions of a devout traveler among the Seven Cities of Asia. Sixteen plates show present conditions at scenes of excavation as well as modern views. The letterpress combines guide-book and New Testament in proportions adapted to popular taste.

B. W. Bacon.

The Christian Life. By Rev. R. H. Coats, M.A., B.D. T. & T. Clark, Edinburgh. Pp. 164. 6d net.

This little book is one of the excellent series of "Bible Class Primers" so long edited by Principal Salmond. In four chapters it deals with the nature and origin of the Christian life, its maintenance, its beliefs and its duties. It is packed with good material in small compass, covering in an elementary way the main points of Christian doctrine as well as of Christian ethics. The point of view is conservative, yet open-minded and sensible. The student is encouraged to do his own thinking, yet given sufficient guidance. A minister would find it a most profitable textbook for a class of young people in the twenties or the late 'teens, whom he wishes to help to clear up their moral and religious conceptions and to formulate their beliefs. It could be used to advantage in a teacher-training class, with a view to the equipment of its members for their work in a doctrinal and practical way—something which all too many Sunday School teachers lack. The book contains a list of suggested questions and topics for discussion which is worth while, though most classes will do well to take more time to its study than the eight weeks set down in the schedule provided by the author.

L. A. WEIGLE.

A Revelation of the Chinese Revolution: A Retrospect and Forecast. By a Chinese Compatriot. Edited by John J. Mullowney, M.D. Illustrated. Pp. 142. New York: Fleming H. Revell Co. 75 cents net. 1914.

This booklet is a strong presentation of the claims of General Hwang Hsing, whom the author regards as the "real Leader of the recent Chinese Revolution." He is first pictured as the great hero of the Revolution; then he is contrasted with President Yuan Shih-kai in his methods; later as a refugee in Japan longing to come to the United States, and finally his superiority to the ruling President is described, with a retrospect and forecast which is anything but favorable for Yuan Shih-kai. It is a partisan presentation of a case which all recognize as open to criticism; yet three years in China should have enabled the author to see that despite many weaknesses and wrongs, the President

is easily the best man for that position—not ideally, of course, but practically. If the Chinese believed that General Hwang were on the whole the best man for the position, they would have made him President; as they do not so regard him, the less that is written of Hwang Hsing, the better for China and her cause.

H. P. Beach.

The Parabolic Gospel, or Christ's Parables, a Sequence and a Synthesis. By R. M. Lithgow. T. & T. Clark, 1914. Pp. 196.

Perhaps all that a reviewer in the Quarterly needs to say about this book is that he finds it quite without value. To justify this judgment in detail would occupy space better given to the commendation of some other book. That a book on the Parables is uncritical does not condemn it. The Parables are works of art, which appeal directly to the imagination and to the conscience. A free use of them for their simple beauty and deep suggestiveness is wholly appropriate. But in the book before us fancy and ingenuity profess to be historical science. There is, we are told, a historical order of the parables—that of Matthew—which corresponds to the logical sequence in which Christ put forth his teachings. Luke's parables are rearranged, because his is "an artistic work," in which the "natural order" is disregarded, in five groups of three each, which are supposed to prove notably parallel, though the parallelism is "latent," to the like groups of Matthew's fifteen; and their sequence is supposed to disclose an order of teaching, from nature through grace to judgment, which is chronological, normal in man's experience, and confirmed by an ascending gradation of symbolism and in other mysterious ways. In short, the trouble with the book is not that it is uncritical but that it is hopelessly pseudo-critical. It appeared in part as articles in the Expository Times. It is a pity that it should have passed the censorship that should guard such a publishing house. Why—since a translation of Jülicher is too much to expect—might it not at least have given Weinel's little book, *Die Gleichnisse Jesu*, to English readers?

F. C. Porter.

History of the Hebrews. By Frank Knight Sanders, Ph.D., D.D. New York: Charles Scribner's Sons, 1914. Pp. xiii+367.

This book "does not profess to be a contribution to original scholarship." But those who seek a compact and comprehensive outline of Biblical history and literature on the basis of accepted results will find it useful. It is evidently intended for use in colleges and churches. An Adult Bible Study class under an experienced teacher might use this book to advantage provided two or more years could be devoted to it. Many theological students will find the book helpful in organizing their knowledge and as a review of a more extended course on the Old Testament.

The presentation of the modern point of view in Biblical study is tactfully made. But the division of the history into periods corresponding to those of the growing child is somewhat artifical and forced. Especially do the headings "The Age of Ripening Maturity," and "The Age of Fixed Convictions," fit rather loosely into the scheme. Objection may also be made to the confusing multiplicity of paragraph headings. Whether it is well in a work of this kind to put so much of the material into the form of questions is open to doubt.

Excellent maps are plentifully used. The outlines of the prophetic material are helpful. The summaries of geographical, political, social and religious conditions at the end of each period and the chapter questions on the material are good features. As a condensed compendium of Biblical results the work can be heartily commended.

GEORGE DAHL.

Yale Divinity Quarterly

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With the publication of this issue of the Quarterly we welcome to the editorial staff Mr. Schuyler Pratt, '17, who will fill the position of Assistant Editor, made vacant by the resignation of E. W. Corn, '15. After several years of helpful service, Professor Walker resigns as Faculty Adviser. Professor Tweedy has been chosen to fill this place. Mr. Emmons White, '17, has been appointed to the position of Assistant Business Manager.

GEORGE B. STEVENS THEOLOGICAL CLUB.

Five meetings of the George B. Stevens Theological Club of the School of Religion have been held during the first semester. The first of these was given over to a review of Professor Bacon's recent book, "Christianity, Old and New," by Professor Macintosh, and a reply by the author. At the second meeting the debate between Professor Macintosh and Professor Warfield of Princeton respecting the historicity of Jesus and the essence of Christianity was taken up. Reviews of articles by the two men were read by Messrs. Tajima, Fairgrieve, Davison, and Malone.

The remaining meetings have been given over to the discussion of the topic of study for the year, "The Way of Salvation." Stevens' "The Christian Doctrine of Salvation" has been followed in the main. Papers on various phases of the subject have been read by Messrs. Poffenberger, Ashby, Rahill, McQuary, Okumura, Allen, St.Clair, James, Tajima and Davison. At each meeting there has been a general discussion after the reading of the papers.

The officers of the club for the year are as follows: President, R. L. McQuary; Secretary, Dumas Malone; Faculty Adviser, Professor D. C. Macintosh.

SAMUEL HARRIS PHILOSOPHICAL CLUB.

The Samuel Harris Philosophical Club has been re-organized this year among the students of the course in Philosophy of Religion, and thus far has been very active in unearthing deep philosophical theories bearing on the problem which is being studied in the class under Professor Macintosh.

Under the able leadership of President Carlson, three very interesting meetings have been held. The most notable of these was a debate between champions of Idealism and Critical Realism who were very insistent in stating that their own particular brand of Philosophy was the only solution of the Problem of Knowledge As no decision was announced, there was no ill-feeling engendered, and when the meeting adjourned it was found that the question had been partially cleared from its hazy covering and that the issues were real issues.

The other two meetings which have been held have dealt with book reviews which have stimulated discussion on the topics presented. Sabatier's "Outline of Philosophy of Religion" and Galloway's "Philosophy of Religion" have formed the basis of discussion at these meetings.

THE FELLOWSHIP MEETING.

The Thursday evening meeting of the School has been held as in past years for the development of deeper fellowship among the students and professors. Each of the professors led one meeting before the Christmas vacation. They spoke and a large number of the students have spoken, giving, under the subjects of "How I Became a Christian," "How I Decided to Enter the Ministry," and "Why I Came to Yale," such intimate facts about their true, inner life as they would tell their friends here.

PROFESSOR ROE GIVES NEW COURSE.

A course called "Lectures on Industrial Service" will be given next term by Professor Jos. W. Roe of Sheffield Scientific School. As the

first course ever given in the School of Religion by a member of the Sheffield faculty, this is a sign of the much-desired closer relationship which is sought for the School of Religion with the other departments of the University. And as a course of great value it is a strong addition to the curriculum. Professor Roe will have the assistance of Mr. Chas. R. Towson, Mr. Fred Rindge and Dr. Peter Roberts of the Industrial Department of the International Committee of the Y. M. C. A., and of Mrs. Mary C. Barnes of Yonkers, N. Y.

The subjects covered will be such as: Practical service for workmen by the educated classes of the community; Effect of industrial service on workmen, students, employers and the community; Ways of access to workmen.

Professor Roe is the founder of the Industrial Service Movement among students, which since 1906 has grown to such size that in 1912-13 in 160 technical schools and colleges 3,500 students were working with 60,00 working men and boys.

SCHOOL NOTES.

Dean Brown addressed the Congregational Congress of New England in Boston on November 16, 1914, on "The Standing and Tenure of the Pastor."

Professor Walker addressed the Church History Society convention on December 28, 1914.

Professors Bacon and Porter attended the convention of the Society of Biblical Literature and Exegesis in New York on December 28 and 29, 1914. Professor Porter presented a paper on "The Course of Thought in I Corinthians 1-3," and Professor Bacon one on "The 'Ephesian' Imprisonment of Paul." The latter will appear in The Expositor.

Professor Wright and Professor Macintosh attended the revival meeting of "Billy" Sunday in the Tabernacle, Philadelphia, which opened on January 8th his nine weeks' series of meetings there.

A. J. Elliott and George Sherwood Eddy will hold a series of religious meetings in the University February 14th, 15th, 16th, 17th. Both men, student secretaries of the Y. M. C. A. for the Middle West and for Asia, respectively, are well known and extremely popular wherever they have been. Save these dates!

In discussion groups for Academic juniors and seniors the University Y. M. C. A. is offering courses on vital topics by nine professors, five of whom are from the School of Religion. These are: Dean Brown, "The Modern Man's Faith;" Professor Bacon, "The Historic Jesus: His Sig-

nificance to our Religious Life;" Professor Beach, "Why is Christianity Superior to the Other Great Religions?" Professor Walker, "The Christian Church." The different groups are to be composed of five or more men each and to meet in dormitory rooms. One hundred and fifty men joined in the first week after the announcement.

Prize scholarships for the entering class have been awarded on the basis of examination as follows:

Fogg Scholarship: E. E. White, Saybrook, Conn.; Schuyler Pratt, Tacoma, Wash.

Allis Scholarship: Y. H. Krikorian, Constantinople, Turkey.

Professor Weigle began, on October 1st, a series of twelve weekly lectures on "Pedagogy and the Sunday School," before the City Institute for the Training of Sunday School Teachers in New York. In the ten weeks ending December 21st he gave lectures in Boston on the same subject in the Tuckerman School of Religious Education under the auspices of the American Unitarian Association.

The Volunteer Band has been organized into teams of five men each for holding missionary programs in churches in this vicinity. On January 18th three men went to the Woodmont Congregational Church and the Second Congregational Church at Milford: on January 31st the Band will have charge of the evening service at the First M. E. Church, New Haven.

Dean and Mrs. C. R. Brown entertained the School with a reception at their home on October 16th.

On October 30th Professor and Mrs. F. C. Porter entertained the junior class with an interesting trip through the Wordsworth country, by the aid of the Radiopticon.

Professor and Mrs. E. H. Sneath and Professor and Mrs. H. H. Tweedy gave an enjoyable reception and musicale to the School at the home of Professor Sneath on December 1st.

Professor and Mrs. Porter entertained the students in town on January 2nd with a happy evening and Radiopticon journey.

On Thanksgiving evening a largely attended and gay jollification was held in the Lowell Mason room through the initiative of the Y. M. C. A. and the assistance of the faculty ladies. Games and stunts which included keen personal take-offs were greatly enjoyed.

J. W. Rahill of Princeton, N. J., has been elected president of the middler class.

The senior class celebrated Christmas with a party and Christmas tree in Edwards Hall. Many of the gifts exchanged were of original and unexpected kinds, which added greatly to the interest and pleasure of the entertainment.

The engagement of Assistant Professor George Dahl, Ph.D., to Miss Elizabeth E. Curtis has been announced. Dr. Dahl is in the department of Old Testament History and Literature, and Miss Curtis is the daughter of the late Professor E. L. Curtis, who for a long time was acting Dean of the Divinity School.

Louis D. Bernhard of Brooklyn gave on January 7th an interesting survey of conditions in the crusade against unjust prison management and commercialized vice in Georgia in 1911.

On November 12th, Dean Brown closed his series of Thursday morning chapel talks treating the subject "Social Duties." While the minister need not make his family's social circle the same as his circle of influence in the church, he must take care to show a fine social spirit to all and to perform the expected acts of courtesy, as in the acknowledgment of hospitality.

President Eaton of Beloit College addressed the students and faculty in chapel on December 12th on "Our Finest Hymns," showing the wealth of beauty in music and poetry which we have received from all periods of the church.

On December 17th the final chapel service before the Christmas vacation was signalized by special music, including a solo by R. L. McQuary, 1916.

Two new students have joined the School. Mr. F. E. Livingood enters the pastoral service course in the junior class after three years' teaching in Harput, Turkey, and Mr. McKim enters from Y. M. C. A. work as a special student.

Assistant Professor William Bailey was absent from his classes for three weeks before Christmas suffering from a slight attack of pneumonia, brought on by overwork. Among his frequent addresses in the towns of the state have recently been two at the launching of Organized Charities societies in Danbury and Willimantic. The Commission on a Woman's Reformatory, of which he is chairman, has now completed its two years' work and has presented to the State Legislature a bill for the foundation of such a reformatory.

Professor H. P. Beach has just completed a book on the "Preparation of Missionary Candidates for the Church" in China. It includes all that a prospective missionary needs to know about China. It is the report of the committee on Missionary Studies on China, of which he is chairman, appointed by the Edinburgh Continuation Committee. The first impression is now being sent for suggestions to the other members of the committee and to authorities on mission conditions in China.

J. L. Garland, '16, of Lower Cave, N. F. was obliged to be absent from school during December on account of sickness.

E. F. Brown, '17, of Minneapolis, Minn., left the School, January 18th, on account of illness, which will prevent his return this year.

The Middler Reception will be held this year on February 12th. An interesting and gay evening is promised by the committee, of which St.Clair, '16, is chairman.

The middler and junior classes have held devotional meetings every two weeks this year, and the junior class has, besides these, held social meetings on the alternate weeks.

The men are divided between the departments of the School this year as follows:

Pastoral Service			53
Missions			6
Religious Education			11
Philanthropy			11
Philosophy			1
Not classified:	Graduate Students	20	
	Special Students	10	
			30
Total			112

The annual banquet of the School of Religion will be on February 19th in the President's Room in Memorial Hall

Ira Lemmon, '15, of North Wilkesboro, N. C., was called home on January 19th on account of the serious illness of his mother.

Mr. A. Kymura of Kioto, Japan, led the Fellowship Meeting on January 23rd, telling of his highly successful evangelistic and pastoral work in Japan.

The Y. M. C. A. in the School has united with the branches in the other graduate schools in a series of addresses to graduate students by professors in this and other departments. They will be held weekly in Dwight Hall after chapel, beginning Sunday, January 26th.

The Semitic and Biblical Club has been addressed by two members of the Divinity School Faculty. On November 18th, Professor F. C. Porter discussed "Tolstoy's Interpretation of the Social Teachings of Jesus," and on January 22nd Professor L. A. Weigle discussed "The Methods of the Master Teacher."

For the year 1915 Faculty contributors to the "Congregationalist and Christian Work" will include Dean C. R. Brown, who continues his weekly "Bible Class;" Professor F. C. Porter with an article in a series entitled "What Jesus Christ Means to Me," and Professor Williston Walker.

ALUMNI NOTES

1831—A very interesting biographical sketch of Peter Parker, missionary to China, by Professor H. P. Beach, appeared in a recent number of the *Yale Daily News.*

1871—D. E. Jones of Blue Ridge, Mo., has accepted a call to the Tabernacle Church of Kansas City.

1882—William R. Thomas, D.D., pastor of the Presbyterian Church at South Salem, New York, visited New Haven friends recently.

1887—W. T. Sutherland has resigned at Wellsville, N. Y., and has taken up work on his new field at Tallmadge, Ohio.

1893—C. H. Flint, who for the last fifteen years has been pastor of the Central Church at Dorchester, Mass., has been forced to resign, owing to ill health, and is spending the winter at St. Petersburg, Florida.

1895—L. C. Grant has given up his church at Menomonie, Wis., in order to take charge of immigrant work in Cincinnati, Ohio.

H. L. Hartwell has resigned his pastorate at Boune Terre, Missouri, and is now located at Mazomaine, Wisconsin, having charge of the Congregational work in Dane County.

J. H. Hjetland has resigned the pastorate of the Congregational Church at Sleepy Eye., Minn., and re-entered the Yale School of Religion as a graduate student.

1898—A. E. Fraser has moved from Traverse City, Mich., to New Richmond, Wis.

1903—Mr. and Mrs. Merlin Ennis, missionaries in Portuguese West Africa, who have been in this country on their furlough, report some exciting experiences on their return trip during the European war.

1904—J. C. Coddington is doing graduate work in Union Theological Seminary, New York City.

1906—The Seventh Annual Letter of the class of 1906 has been received. There are no changes of address to be noted and all the members seem to be progressing with phenomenal success. The class is to be congratulated upon the publication of such a classic little volume.

1907—K. O. Thompson has resigned as pastor of the Glenville Congregational Church of Cleveland, Ohio, and has accepted a position as instructor of English in the Case School of Applied Science of the same city.

1908—H. C. York is now located at South Hadley, Mass., teaching in the Biblical Department of Mt. Holyoke College.

Angelo Shattuck has moved from Grand Junction, Colo., to Kokomo, Ind., where he is pastor of the Congregational Church.

1909—L. A. Wilson has resigned from the First Church of Helena, Mont., and is now engaged in Social Settlement work in Butte, of the same state.

1910—W. H. L. Marshall of Columbus, Montana, writes that he is building a $10,000 church plant in his new field.

Mark Inghram, who has recently located at Red Lodge, Montana, is moderator of the Congregational Church of that state.

C. M. Small has moved from Greensburg, Pa., to 1406 Seventh Avenue, Beaver Falls, Pa.

C. W. Coulter has accepted the pastorate of the First Church of Christ, Stony Creek, Conn.

1911—W. H. Howlett has resigned from the secretaryship of the Brooklyn Children's Aid Society to take up his new duties as assistant pastor of the First Unitarian Congregational Church of Brooklyn, N. Y.

Paul L. Kirby resigns at Georgetown, Conn., and succeeds W. H. Howlett in the Children's Aid Society of Brooklyn, N. Y.

Clifford H. Plopper is now in missionary work at Nautungchow, Kiangsu, China.

E. R. Walton has entered Y. M. C. A. work as Country Secretary of Franklin County, Mass.

A. W. Giddart is registered for graduate work in Yale University.

1912—H. H. Benedict has resigned as assistant pastor of the Congregational Church at Fairfield, Conn.

M. R. Pontius has moved from Peoria to Jacksonville, Ill., where he is pastor of the Central Christian Church.

1913—J. H. Lewis has a teaching position in the Morris Brown University of Atlanta, Ga.

Herbert and William Sawyer visited New Haven friends during the Christmas vacation.

J. E. Johnson is at present Student Secretary of the Y. M. C. A. for Ohio. His address is 36 S. Third Street, Columbus, Ohio.

Azel Martin has resigned the pastorate of the Congregational Church, Wahoo, Neb.

Roy C. Helfenstein is pastor of the First Christian Church at Urbana, Ill.

1914—B. A. Bessire is located at Salem, Nebraska, and writes that work is progressing finely.

Robert Wear, ex-'14, reached Yunnaufu, China, last November, and now is engaged in teaching English and in learning the Chinese language.

Vernon Cooke was ordained at the Second Congregational Church, Derby, Conn., on December 18th. The sermon was preached by Dean Brown. Other parts in the service were taken by Professor H. H. Tweedy, O. E. Maurer, '06, Professor B. W. Bacon, W. G. Lathrop, '92, Robert Fletcher, '12, and M. R. Brandt, '14.

J. Ryang sailed in December to take up work in Korea, his native land.

Cassen E. Parsons, Grand Blanc, Mich., writes as follows:
"Editor YALE DIVINITY QUARTERLY, New Haven, Ct. Dear Sir:- I write to call attention to the fact that through an oversight on the part of the University my name was omitted from the list of Graduates of the Class of 1914 of the Divinity School, in the Directory of Living Graduates just published. I naturally do not wish my friends to anticipate an obituary in your valued columns, and would appreciate it if you will either publish this note, or otherwise call attention to the error in the Directory. I am assured the mistake will be rectified in the next issue of the Directory. Yours fraternally, CASSEN E. PARSONS."

Born to Mr. and Mrs. F. H. von der Sump, January 10, 1915, at Agawam, Mass., a daughter, Mildred Emily.

Ex-1915—Henry J. Johnson, who was unable to return to work this year on account of illness, writes that he is convalescing at his home in Timmonsville, S. C.

S. W. Boggs, who discontinued his work in the School of Religion at the end of his junior year, is instructing in the commercial branches in the Y. M. C. A., West 23rd Street, New York.

A. J. Allen is at present located in Miami, Florida.

Fred Elliott is at home, Guilford, Conn.

W. P. Molby is on the staff of the *Evening Mail,* New York City.

George J. Owen is preaching at Athens, Ohio.

Roy Simms is teaching at Livingston, Tenn.

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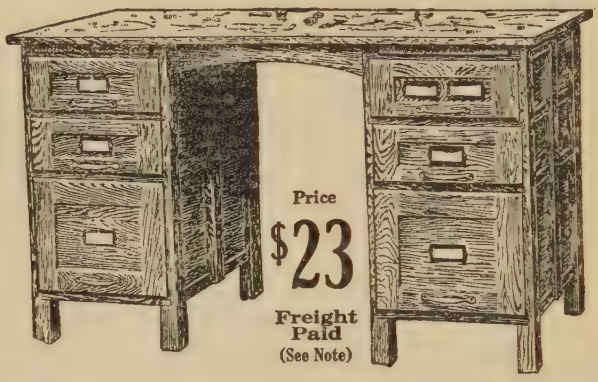

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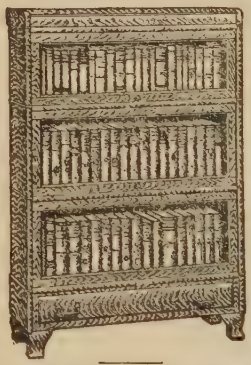

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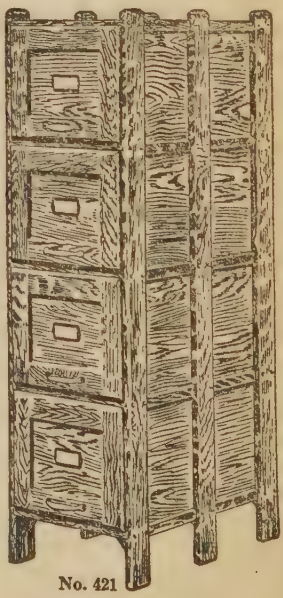

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